Language between Neutrality and Bias

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Abstract

Is language we speak neutral in its treatment of both males and females? Or is it biased towards males? The truth is that it has been found in many languages that belong to different linguistic families that they are biased in favor of male, and even consider the male to be the origin, and the female to be an exception. As a result, she used masculine pronouns to refer to all human beings, and even permitted the use of her masculine terms for females! The opposite is not permissible, and if it happened, she considered it humiliating. For example, it is a source of pride for an Arab woman to say: She is a woman worth a hundred men, but when the opposite happens, where a man is compared to a woman and then people may fight. The question remains: Does language really have bias? Does its bias arise naturally? Who is behind this bias? How does it occur? What are its levels? And what is the best way to neutralize language?

Keywords: Language – Gender – Sexist language – Neutralization of language.

Introduction

Sexiest language, it is a term used to refer to a wide range of different elements. Starting with the use of male pronouns to refer to all humans, meaning that men are the norm and women are merely the exception. Passing through the use of names given to women, which are in fact names of their body parts, such as "Nahed" A name meaning in Arabic a woman with a large chest. Finally, this term refers to a set of prevailing beliefs about women that are not directly related to language, but rather are related to the user of the language, such as: the global belief that women are not good at driving cars (see: Mills 2008). Based on the above, the language becomes biased in favour of male, as women appear in a humiliating manner. We may find the vocabulary used to refer to women begins with positive content, or at least natural/normal content, but with the passage of time these words acquire negative connotations, and then often settle down to become sexual connotations. Since 1960, feminist circles have been addressing the issue of linguistic bias against women. The world is moving towards what we call "language neutralization" which means changing the way women are presented in language, advertising and journalistic discourse, as well as within texts and social interactions. The question remains: Is there really a biased language and a neutral language? If so, how is the language biased? Does its bias come from its nature or from its user? If we admit that the user of language is biased, is it enough to change the words to restore language's neutrality? Where exactly does bias lie? Is it in the language? Or in the discourse? If it is in the speech, how do we restore the linguistic neutrality of the speech? Is it by changing a few words here and there? Or by changing the mentality of the person who is speaking? Is neutralizing language, discourse, and even the user's mentality sufficient to achieve linguistic justice?

1. Language and Gender Classification

1.1 Classification

Languages do not follow a single approach in their classifications of gender. There are languages that give a binary classification, others a tripartite classification, and sometimes more than that. There are even those that do not have a gender classification at all, like Turkish. The Semitic family - and its Arabic daughter - classifies words in a binary way (masculine and feminine), and knows only a few neutrals. Add to the Semitic group the group of Romance languages: such as French, Italian, Spanish... and others, which do not assign a class to inanimate, objects, but rather attach them to one of the genders. There are also a group of African and American Indian languages, such as Algonquian, which adopt binary classification, but in a way other than the masculine and feminine way, These languages put both people and animals under the category of "living sex", and the rest of the things under the category of "inanimate sex"; some of these languages put men and large things under one category, then put women and small things under another category. As for the languages that rely on the three-part classification (masculine, feminine, and neuter), they are the Indo-European language family, such as English, Latin, Russian, Sanskrit... etc. The Bantu group in South Africa classifies the race into twenty types, based on natural sex, and aspects of size, shape, social class… etc. It has been observed that languages have changed their classification system for gender over the centuries; the classification system has decreased from triliteral to binary in the Romance languages that descend from Latin, such as French, Spanish, Portuguese… etc. In fact, only a few of the three thousand languages known today have grammatical forms that take into account gender (Adler 1978:1). It has been proven that some languages that had a gender distinction in their grammar have lost it later, such as: Modern Persian; It has also been proven that no language that lost its grammatical gender system has ever restored it at a late stage in its history. (Penalosa 1981:129)

1.2 Expressing gender (masculine/feminine)

Languages resort to multiple means to express gender categories, and one language may combine more than one method. The following is a presentation of the methods of expressing grammatical gender in different languages:

1/ Expression by (including/not including) a feminine marker: There are languages that differentiate between masculine and feminine by the masculine being devoid of the feminine marker, and the feminine having a specific prefix or suffix to express its femininity. Among these languages is the Arabic language, which expresses the feminine with specific prefixes and suffixes. Among the prefixes: the present tense taa' (such as:tal'ab = she play); and among the suffixes: the feminine taa' (such as: la'bat = she played), Apart from Arabic, we find that French is among the languages that express gender with prefixes and suffixes, and distinguish between masculine and feminine with the two prefixes: (le) for masculine, and (la) for feminine, (such as: le soleil = the sun) and (la lune = the moon). It is also distinguished by certain suffixes (such as: -e, -esse); just as we find that the English language distinguishes between masculine and feminine by certain suffixes (such as: -ess, -ette), as in the following words: (Majorette, Actress); and the German does the same, and the following are its suffixes: (-ette, -euse, -essjeji), but the most frequent suffix in it - especially in the field of jobs - is the suffix /-in/, such as: (pilotin = female pilot, polizistin = female police officer). Also among those languages is Danish, and these are its suffixes: (-ster, -e, -in, -euse, -a); and the following are the suffixes of Russian: (-a, -я); If all the previous languages assign the sign to the female, considering that masculinity is the origin, then we may find languages that reverse the situation and assign the sign to the male, at which point the feminine word becomes the origin, such as the following example from Portuguese: (irmã = sister / iramão = brother).

2/ Expressing by using a different word for each gender: This is the origin, which is the distinction between the masculine and feminine by the word, and it seems that this was achieved in the beginning, but perhaps people's fear that the words would become too many so they forced to use the grammatical sign instead of the linguistic sign.The expression of masculine and feminine by using a word for each gender is

achieved in many languages, such as the Indo-European languages, including English: (Father/Mother), (Boy/Girl); German: (Sonn/Tochter = son/daughter), and Danish: (Broder/Syster = brother/sister); It is also found in the Romance group, such as French: (Homme/Femme = man/woman); Italian: (Fratello/Sorella = brother/sister), and Portuguese: (Homem/Mulher = man/woman); It is also realized in the Semitic family, in Arabic we find: (رجل = male / امرأة= female, ولد = boy/ بنت = girl), in Hebrew we find: (ayil = ram/ rahel = ewe), in Syriac we find: (gadya = goat/ ezza = goat), and in Assyrian they are: (gadu/enzu); However, Arabic often combines the linguistic sign with the grammatical sign, in order to clarify and confirm the femininity of the word, such as when they say: (ram = عنزة/ sheep =خروف).

3/ Expression by addition: Here we express the gender by adding a second word to the first to indicate its gender, if the word alone does not indicate a specific gender or indicates one gender without another, and it is not possible to add any of the prefixes or suffixes that help in identifying its intended gender. Like: female elephant in Arabic, lady doctor in English, une femme medicine in French.

2. Grammatical gender and Natural gender

We said that Arabic is one of the languages that divides grammatical gender into two parts (masculine and feminine). Does this grammatical gender match the natural gender? In other words, does the linguistic masculine/feminine refer to a real male/ female? The answer is: No, not always; But this defect is not only in Arabic, but in almost all languages. In many languages, we find that the grammatical masculine may refer to a real or metaphorical masculine, and likewise the grammatical feminine may refer to a real or metaphorical feminine. Here the question becomes: What is the real masculine? And what is the difference between it and the metaphorical masculine? The real masculine is every masculine word that refers to something that has a male organ (such as: man = رجل - lion = أسد), so here we find that the grammatical gender matches the natural gender, but in other examples (such as: Muawiyah معاوية (a name of man but has a feminine marker) - pen = قلم), we find a lack of matching between the grammatical gender and the natural gender, because the first example is feminine in word but refers to a real male, and the second example

is masculine in word but does not refer to a real male, and accordingly these words become metaphorical masculine. As for the true feminine, it is every feminine word that refers to something that has a female vagina, or in other words: it is a feminine word that refers to everything that gives birth or lays eggs (such as: woman = امرأة - chicken = دجاجة); As before, in these two examples we find the correspondence between the grammatical gender and the natural gender; but in other examples (such as: menstruating = حائض - ruler = مسطرة) the correspondence is broken, as the first is masculine in form, although it refers to a real female, and the second is feminine in form, although it does not refer to a real female, and accordingly these words become metaphorical feminine. But how much conformity exists between grammatical gender and natural gender in the Arabic language?
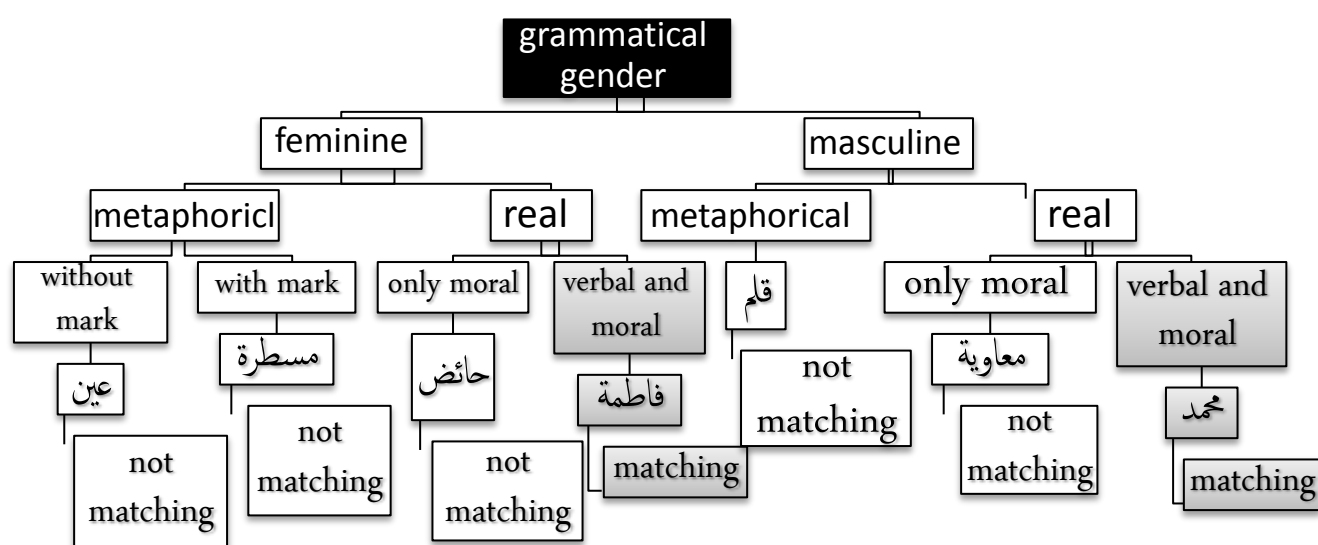
From the previous tree diagram, it is clear that there is no correspondence in the Arabic language between the natural gender and the grammatical gender except in only two branches of the form, while in the rest of the branches the grammatical gender does not correspond to the natural gender. This results in the problem of identifying the metaphorical feminine without a mark in particular. If it is easy to recognize the true feminine even if it is devoid of the mark, because its meaning

makes it easy to recognize its femininity, then it is difficult to recognize the metaphorical feminine devoid of the mark, such as the letter (عين 'ayn = eye) because the devoid of the mark makes the word similar to masculine words. In addition to that, its meaning is not truly feminine. Then the question becomes: Where did he get his femininity from? The answer is: It came from the narration of some Arabs, nothing more. Because there is no rational logic in feminizing this section; therefore, it has become easy for some of these feminines to lose the idea of femininity in people's minds now, and many of them are now used as masculine. The Egyptians now make the following words masculine even though it is feminine in classical Arabic: arm - finger - foot - market - rabbit - hyena - scorpion - wedding - axe - eagle... etc. They also used some of the others and added the feminine taa to them to emphasize their femininity, such as saying: (كبدة \ knife = سكينة \ wine = خمرة = liver); only a few of these words remain that are still associated in our minds with the idea of femininity (such as: رِجل = leg \ يد = hand \ عين = eye). Because the metaphorical feminine without a marker is one of the most difficult sections of masculine and feminine in terms of identifying it, and confusion often occurs in it, we find that scholars who wrote about masculine and feminine devote the largest share of their writings to it. This is what Abu al-Barakat ibn al-Anbari (d. 577 AH) did in his book (Al-Bulgha), where the man spoke at length about the metaphorical feminine without a mark, as Arabic references were confused in their judgment on words such as: (سكين \ road = طريق \ path = سبيل \ spider = عنكبوت \ bee = نحل knife...etc.). The following figure shows the extent of the confusion in the statements of Arab scholars regarding the metaphorical feminine without a mark:

equal to masculinity and femininity	• road - path - knife
feminine but it is permissible to masculine	• bee – spider
masculine and feminine, but feminine is more common	• nape = القفا
masculine and feminine, but masculine is more common	• neck = العنق
masculine and feminine according to its meaning	• الدرع = shield • if you mean iron its feminine, but if you want woman's dress its masculine

The truth is that the masculinity and femininity of inanimate objects and nouns of meanings proceed in all languages in a very arbitrary manner. "The sun" for example, is feminine in Arabic, masculine in Assyrian, and both are permissible in Hebrew. The latter two languages are sisters to Arabic in terms of their membership in the Semitic family, but they do not agree with it, or even with each other. The same can be said of the rest of the language families. "Die Sonne" is feminine in German, masculine in English, and the two languages are from the same family (Anglo-Saxon). While we find English differing from its German sister, we see it agreeing with languages from the Latin family, such as French, Italian, and Spanish, as they all masculineize the sun. If there are languages that make the sun masculine and others that make it feminine, then we will not lack languages that make the sun neuter, such as the Slavic languages, including: Russian, Polish, and Bulgarian. However, the matter is not limited to languages within the same linguistic family, but rather it extends within the same language itself. In Arabic, "barley" is masculine, but Al-Zajjaj (d. 311 AH) said: "The people of Najd feminize it" (Al-Fayyumi 1/315). The finger is feminine among all Arabs, but Asad makes it masculine. The cow is feminine in the Hijaz and masculine in Najd. The fruit is masculine in the Hijaz and feminine in others (Ibn al-Tastari 1983:52). The dates and unripe dates are feminine in the Hijaz and masculine in others. Al-Hadi is mentioned by all Arabs except Asad, who feminize it. Al-Farra' (d. 207 AH) said:

"(Al-Hal) is feminine, but the people of Hijaz masculine it" (Abdul Tawab 1970:49) Arabic scholars have tried to establish this arbitrariness, saying, for example, that the two-part body parts are feminine (Mukhtar 1996:76), but we find non-binary body parts that are also feminine, such as (the tooth / the liver / the finger), and we find non-binary body parts that are permissible to make feminine, such as (the tongue / the nape / the neck), and we even find two-part body parts that are masculine, such as (the eyebrow / the cheek / the breast / the elbow), and there are two-part body parts that are permissible to make masculine as well (such as the arm / the armpit); Grammarians said that if a feminine triliteral word (such as: 'ayn) is made diminutive, the feminine taa' must be added to it, so it becomes ('ayyinah) (Ibn al-Anbari 1970:84). However, we find feminine triliteral words that have been made diminutive without the feminine taa' being added to them, such as: (dir' = duri', qaws = qawis, harb = harib); There is a rule that says that everything in the human head that does not have a ha' in it is masculine, except for three: (eye / ear / tooth) which are feminine (Ibn al-Tastari 1983:49), but we also find: (tongue / nape / neck), all of which are in the head, and do not have a ha' in them, and despite that it is permissible to feminize them; When the Arab scholars found that there were feminine words that were used in the masculine form, and other masculine words that were used in the feminine form, they wanted to get rid of that arbitrariness as well, so they said: It was made masculine or feminine by applying it to the meaning, meaning that the word (نفس nafs=soul) is feminine, so if it was used in the masculine form, it was applied to its meaning, which is a person or a human being, and if this is correct then it is permissible at that time to make every metaphorical feminine masculine by applying it to its meaning. But perhaps the most correct of these is to say that it is permissible to make the metaphorical feminine devoid of a mark absolutely masculine, and Al-Mubarrad (d. 286 AH) supported this when he said: "If there is no mark of femininity in it, and it is not truly feminine, then you may make it masculine" (Al-Nahhas 1988:5/213). However, this arbitrariness is not limited to Arabic only. In Portuguese, we find words ending in /-or/ that are masculine, such as: (amor = love, calor = hate), and despite that, we find words that have the same suffix but are feminine, such as: (flor = flower, cor = color, dor = pain). However, we would not be unjust if we claimed that the arbitrariness of

masculinity and femininity does not stop at the names of inanimate objects and meanings or what is called the metaphorical masculine/feminine, but extends to the living being which is the real masculine/feminine. The evidence is that the German word (weib = wife) is classified as neuter even though it is a real female. When German makes wife neuter, we find it masculine the stone (der stein), the rain (der regen) and tea (der tee), and feminine the door (die tur) and the milk (die milch)! Like the German word (weib), the Russian word (дитя = child) is also neuter, neither male nor female!

It is known that there are two suffixes in Portuguese that distinguish between masculine and feminine, which are: (-o) for masculine, and (-a) for feminine, but we find words that refer to a real masculine and the feminine marker is added to them, such as: (poeta = poet), and vice versa, we find feminine words but the masculine marker is added to them, such as: (Tribo = tribe); In Arabic, (bee - tree - fruit - palm tree - snake - dove - locust - cow) are all feminine, but they are used to refer to all members of the sex, males and females. In fact, words such as: (victim - hostage) are feminine in Arabic, but despite that they are used to describe the real male, while (menstruating - pregnant) are all masculine in Arabic, but they refer to the real female. The feminine word "sun" in Arabic can become a male name, and the masculine word "Amal" in Arabic can become a female name. What is worse than all of the above is that the female organ, which is (vulva - clitoris - uterus - vagina) is masculine in Arabic! And the male organ in men has several feminine forms, including: (al-hashfa - al-fisha - al-dawqala - al-kamara - al-qanfa - al-hartha - al-hawqa - al-kabsaa - al-kummahda = dick)! Anyone who ponders all of the above will know that Ibn al-Tustari (d. 361 AH) is right when he said: "The matter of masculine and feminine does not proceed according to a consistent analogy, and they do not have a chapter that confines them" (Ibn al-Tustari, p. 47), and Abu Ali Miskawayh (d. 421 AH) is also right, when he responded to a question by Abu Hayyan al-Tawhidi (d. 400 AH) about the reason for the masculinity of the moon and the femininity of the sun, so he said: "As for the grammarians, they do not give reasons for these matters, and they mention that something that is masculine in reality may be feminized by the Arabs, and something that is feminine in reality may be masculine by the Arabs" (Miskawayh 2001:303). If we knew why we called

the tree a tree and the elephant an elephant, then we would know why we made this masculine and that feminine. The answer is: We called the tree a tree and the elephant an elephant for no reason, but rather out of arbitrariness. Then we can say with confidence that we made the first feminine and the second masculine for no reason. What forced us to this conclusion is the habit of languages that masculinize the feminine and feminize the masculine. Arabic may make the true feminine masculine, and it may make the true masculine feminine. Based on the above, we arrive at a conclusion that the grammatical gender does not necessarily agree with the natural gender except in a few cases, and this result is not limited to one language rather than another, but is achieved in almost all living languages.

3. Linguistic bias / Sexiest language

First, we must distinguish between three concepts that may be confused and thought to be synonymous. These concepts are: Linguistic prejudice, linguistic inequality, linguistic bias or sexiest language

3.1 linguistic prejudices

It is defined as a person's bias towards a certain linguistic behaviour, as a symbol of his belonging to a certain group. Language may be used as a symbol of belonging to certain groups. People use speech to identify the social group to which they belong, or even the one they wish to join, and thus others classify the speaker according to his language, and then evaluate him according to their evaluation of these groups; When a person joins a group and adopts its speech patterns, the member's view of this group changes to form his view of himself, and it becomes difficult for him to shift his loyalty to another group. Fortunately, the multidimensional nature of the phenomenon of linguistic diversity allows an individual to belong to a number of different groups at the same time. An individual may retain the accent of one group/class while adopting the structures and vocabulary of another group/class, but there are limits to the degree of flexibility permitted. Often the psychological ties that bind an individual to the group to which he belongs - at a given time - are so strong as to ensure the individual's loyalty to its speech patterns until the time comes for him to move to another group (Hudson 1990:304) The claim that individuals would like to believe that they belong to

a higher status or higher value group is closely related to the issue of linguistic bias. One of the methods that people resort to in order to convince themselves that their group is the best group is to search for characteristics that distinguish their group so that it appears better than other groups when compared. Among those distinguishing characteristics are: The linguistic behavior of the group. In the past, Quraysh believed that their dialect was the best dialect, and the Arabs believed that their language was the most sublime of languages. Before that, the Jews said in Hebrew what the Arabs said in Arabic. This is one of the methods used to raise the group's self-esteem.

3.2 Linguistic inequality

There are three types:

1. Subjective inequality: It is called this because it is concerned with studying people's subjective/personal opinion of others' speech. In some societies, people are classified in terms of their intelligence, cleverness, and many other qualities according to the way they speak, although many of these judgments based on the way they speak are very wrong, so some speakers may be thought to have more good qualities than they actually have, because they speak in the right way. In contrast, there are others who are thought to be inferior simply because their speech gives that impression.

2. Strictly inequality: It is related to the linguistic units that an individual knows. People are not equal in the amount of linguistic units that they know, because these units reflect the type of experiences that a person has gone through. Therefore, we find that those with different experiences and expertise know different types of linguistic units. Fewer of experiences and expertise, fewer of the known linguistic units. Some people have a huge collection of scientific formulas or terms in a certain field, while we find them knowing only a few terms outside this field.

3. Communicative inequality: It is related to knowing how to use linguistic units to successfully complete the communication process, as people are not equal in choosing appropriate linguistic alternatives when dealing with others.

3.3 Linguistic bias / Sexiest language

It is a term used to refer to a wide range of different elements, starting from the use of generic pronouns (such as: he) to refer to all humans, and assumes that masculinity is the basis and females are the exception, and passing through word endings (such as: -ess) to refer to women, and names that refer to males and females (such as: lion / lioness, Master / Mistress) but have different levels of meaning, and descriptions that differ when used for men than women (such as: Professional), and names given to women that are in fact names for their body parts (such as: Nahed ناهد = a woman has a large chest); and finally this term is given to a set of stereotyped beliefs and ideas about women, which are not directly related to language, but rather related to its user, such as the almost universal belief that women are not good at driving cars (Mills 2008:10) Based on all, sexist language becomes language - although it would be more accurate to say linguistic usage - that is biased in favor of the male, and shows the woman in a degrading way, whether that is in a word, a sentence, or an entire speech. Perhaps the clearest evidence of this biased linguistic usage is that people in Arabian countries consider it an insult to call a man like a woman, while it is not at all an insult - and perhaps even a source of pride - to call a woman like a man and stand like a man. This is true in Arabic as it is true in English. Compare the reaction of a man to whom you addressing him in Arabic by saying: You are a woman, with the reaction of a woman to whom you addressing her by saying: You are worth a hundred men. In English as well, it is an insult to say to a man: don't be such a girl or an old lady.

4. Levels of biased language use

4.1 Bias at the level of pronouns

This phenomenon becomes clear when the masculine plural pronoun in Arabic (waw=واو) is used to refer to humans in general, whether male or female. The same phenomenon occurs in English, but using the masculine singular pronoun (he) to refer to all people. (Anyperson who knows what he says …/ everybody loves his mother). This phenomenon was confirmed by John Kirby, J. (1746) in his book on "A New English Grammer" when he said: "It (*meaning he*) is the only pronoun that expresses and understands man in general" (kirby 1971:117) However, this phenomenon does

not stop at the borders of Arabic and English, but we find a counterpart to it in other languages, including Chinese, where 亻也(ta) = he, so the word with the same pronunciation can also mean (she), and we do not need any phonetic distinction to refer to male or female when using the third person pronoun in Chinese.(Xiaoping 2008:31)

4.2 Bias at the vocabulary level

As before, there may be masculine words that can be used for both genders. If it is strange to use the word (friend=صديق) - which is a singular masculine in Arabic - for a plural of males, what is even stranger than that is that singular masculine word is also used in Arabic for the singular feminine and even for the plural feminine as well?! The Arabic word (صديق) is similar to the English word (guys), it is also masculine, but it can be used for everyone, males and females. This in turn proves that when we use masculine words to refer to people in general, the opposite never happens. If a girl is linguistically allowed to address her friends as "guys", then boys cannot address their friends as "gals", since the latter is only used with girls. A girl cannot even call a group of girls that includes one male "gals", while a boy might say to his/her friend/girlfriend: guy. However, the most prominent example that serves as evidence of usage bias at this level is the use of the English word (man) to refer to all human beings, whether it is used singular (man) or compound (such as: mankind, human); What happens in English is repeated in French, where the word (homme / man) is also used to refer to the human race in general; and the same thing in German, where the word (mensch / man) is equivalent to the word human / person; However, we do not lack this phenomenon in Semitic languages. In Arabic, the word (imru'امرؤ) is equivalent to the word (rajul رجل = man), but it may be used to include all of humanity, males and females. We may find the same phenomenon in Hebrew, as the word (Adam = אדם) is used to mean man and human being, and it refers to both males and females. So you can say in Hebrew: טוב אדם היא = she is a good person.

At this level, we find that the vocabulary assigned to women begins with positive content, or at least natural content, but over time this vocabulary acquires negative connotations, and then often ends up becoming sexual abuse. The origin of the word

(al-Khari'الخريع) in Arabic means softness and slackness, and from it comes castor الخروع, which is a soft plant, and from it also comes al-Khari' lip, meaning soft, then the word was borrowed for a woman, to mean a soft and gentle woman, but it soon ended up meaning a wicked prostitute; The same applies to the word (kahpa قحبة), which originally meant an old woman who coughs as a result of an illness in the stomach, but it came to mean an immoral woman who coughs and clears her throat, symbolizing immorality. The word (kahpa) is still used to this day as a hideous insult to women. In English, we find these phenomena repeated. For example, the word "tart" entered English in the year 1400 from the French word "tarte," and was the name of a type of pastry filled with sugar. However, in the middle of the nineteenth century, the word was said to a young girl as a form of affection and kindness, similar to the words "honey, sweetie" but it eventually came to mean a prostitute (Mills 1989:5-243). The transformation of words referring to women from neutral or positive meanings to negative meanings or sexual insults was emphasized by Wilfred Funk (1950) when he found that many words referring to women begin with positive, or at least neutral, connotations, but they soon acquire a negative connotation, and sometimes become severe insults, such as the word (courtsan), which initially meant: a woman member of the court, then came to mean (prostitute). Even the word whore comes from an Indo-European root meaning dear, but look at its meaning now (Baron 1989:189) These practices have also been observed in French, German, and Japanese, and you can see the works of: Sautermeister (1985), KochsKamper (1991), Cherry (1987), Researchers have noticed that even pairs of words that refer to men and women have been found to have negative connotations, such as master/mistress in English. Although originally a word for sovereignty, the word for a woman has now come to mean the mistress of a married man. Here the question becomes: Why do words that refer to women - almost alone - turn into sexual connotations/insults? Perhaps the reason is that men always think of women in a sexual way, so any term used for women takes on a sexual meaning. Notice the difference between the two sentences: he is a professional / she is a professional. The first phrase means that he is a professional in his work, while the second phrase "woman" means that she is a professional prostitute. Perhaps what confirms this vision - I mean the man's view of the woman in a sexual way - is the example provided by Schultz (1990:48), which are

the two terms (female - woman), which were rejected in some historical periods, and the reason is that they referred to (mistresses or prestitutes); and Schultz found in her research more than a thousand words that refer to women in degrading sexual ways, and that is in contrast to very few sexual words that are used for men.

4.3 Bias at the grammatical level

4.3.1 The origin is masculine

The origin of Arab grammarians is masculinity, so the most important grammatical statements biased in favor of the male were considering the masculine as the origin and the feminine as the branch. Sibawayh (d. 180 AH) said: "The origin of all things is masculinity, then they become specific later, so masculinity comes first, and it is more established" (Sibawayh 1989: 241/3), And researchers of language and grammar followed him in this, including Abu Ali al-Farsi (d. 377 AH) who said: "The origin of nouns is masculine, and feminine is secondary to it" (Ibn Sidah 1996: 55/5), and Ibn Jinni (d. 392 AH) said: "Whenever you are confused about whether a word is masculine or feminine, make it masculine, because masculine is the origin, and feminine is a branch" (Ibn Jinni 1985: 12/1). Many have repeated such sayings, such as Ibn Sidah (d. 458 AH) in his Mukhasas and Muhkam, and al-Suyuti (d. 911 AH) in his Huma'ah; and they have also provided evidence for this rule with the saying of Sibawayh: "Every feminine thing is a thing, and the thing is masculine, so the masculine becomes first". In fact, these statements of Arabic grammarians are very similar to the statements of English grammarians, including what Wilson (1553) said: "Let us follow the order of nature, and make the masculine term precede the feminine term" (Wilson 1560:189), and Pool (1646) explained this by saying: "And there is one reason behind this, which is that the masculine is more valuable than the feminine" (Pool 1646:21), and Wilson's statement "Let us follow the order of nature" is parallel to the statements of Arabic grammarians that the masculine is the origin and the feminine is secondary to it.

The fact that the masculine is the original in Arabic has led to a number of linguistic phenomena, including:

1. Because the masculine is the original, it has dispensed with the sign, and because the feminine is the branch, it has lacked it

2. The reason for not declining the feminine proper noun and declining the masculine proper noun is that the masculine is lighter than the feminine, because the masculine is first and more firmly established.

3. It is ugly to feminize the masculine, because it is a departure from the origin to the branch. Rather, what is permissible from that is to return the feminine to the masculine, because it is returning the branch to the origin.

4. When masculine and feminine words come together, the word is made masculine because it is the original form (Al-Mubarred 1994: 180/2). In fact the predominance of the masculine as the original is not limited to Arabic alone, as we see this predominance repeated in several languages from different linguistic families; you should know that the plural forms in French, German, and Spanish use the masculine plural to refer to groups that include men and women, not just men (Wardhaugh 2015:316).

5. Many feminine nouns are derived from masculine origins; this also does not stop at Arabic only, but applies to many languages, including Hebrew, English, French, and German; and the following words are all feminine, and were derived from masculine origins: ملكة / אשה (aysha) = woman / lioness / la princesse / [poete poetess] dichterin. When this derivation occurs, the masculine form remains latent within the formula, and this in turn proves that the origin is masculine, and that the feminine was derived from it.

In some cases, the matter may reach the point of giving the female a completely masculine name without derivation or change, such as the French word (Ministre), which only accepts the masculine definite article (le), and therefore this word has no grammatical feminization, so it was recently feminized by means of a linguistic precedent, which is the word (madame = Lady), and therefore we now say to the minister: Madame le Ministre. Although it is strange - even for the French - there is no other way, because sentences like (le ministertre est enceinte = the minister is pregnant) create semantic ambiguity and great misunderstanding.

In fact, recent studies have shown that there is a general tendency to consider reminders as a principle, and this tendency was found when analyzing children's behavior in conversations. It was found that children use masculine forms to refer to themselves at a rate of up to (88%), and when children embody their toys, they use masculine forms, not feminine ones. For example, they call the train (Mister Train), and the different forms of its tracks (Mister Turny) and (Mister Downhill); even the toys that are in the shape of animals they give masculine forms; they also use masculine forms for job titles (e.g., fireman); in addition, boys and girls refer to each other in masculine forms, as we saw with the word (guys) (Weatherall 2002:15)

## 4.3.2 Allocating a plural to the masculine, not the feminine

It is known that Arabic has a specific plural for the masculine, which was called in ancient and modern times "the sound masculine plural." One of the conditions of this plural was that only a true, rational masculine, free of the feminine marker. Accordingly, none of the following can be made sound plural: (طلحةTalha - horse - house), despite the fact that they are all masculine. In conclusion, there is a special masculine plural in Arabic, and this plural has strict conditions so that only a real, rational masculine. This is from the masculine perspective. If we come to the feminine aspect, we find that Arabic does not allocate a special plural for it, and what is known as the sound feminine plural is in fact not a special plural for the feminine, so the ancients called it "the plural with the added alif and ta'". Perhaps Al-Mubarrad (d. 285 AH) was the first to point this out, when he wrote a chapter in his Mukhtadab entitled (Chapter on what was from the feminine plural with alif and ta'). This means that the feminine plural is not specific to alif and ta', nor are alif and ta' specific to it. The truth is that calling this plural "the plural with an extra alif and ta'" is more accurate than calling it "the sound feminine," so specifying it as "the feminine" is not correct, because the masculine enters it just as the feminine enters it (such as: animals, plants, actions, duties...etc.), and all of them are plurals based on a singular masculine. In contrast to the sound masculine, which can only be used by any rational male, we find that this plural can be used by masculine and feminine, rational and irrational. Accordingly, the true name for this form of plurals is "plural with an extra alif and ta'.

4.3.3 Syntactic bias

Many modern linguists believe that the grammatical structure of a language may reflect the thinking process of its speakers. Since most societies prefer males over females and treat men - even if unconsciously - as more valuable than women, this inferior view of women has appeared in linguistic forms and structures. Among them: Most of the conjoined pairs begin with the mention of the man, so we say: man and woman / king and queen / brother and sister / father and mother / Qays and Laila / Safa and Marwa / frere et soeur / Romeo and Juliet. The Qur'an states: {of male and female} (Al-Hujurat: 13) {the believing men and believing women} (At-Tawbah: 71) {the thief and the female thief} (Al-Ma'idah: 38) {Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient And the patient women and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard them, and the men who remember Allah much and the women who remember - Allah has prepared for them forgiveness and a great reward. [Al-Ahzab: 35] The Qur'an did not deviate from this pattern except for a reason, such as: {the adulterer and the adulteress} (An-Nur: 2) The reason is that the woman here is the key to the crime of adultery and its substance, and if she had not enabled it, adultery would not have occurred. There is no objection here to cases of rape, because in the ruling of Islam it is not adultery, and the one who is forced is not an adulteress, so the woman is not flogged as a result of it. These structures have been in parallel with the movement of thinkers in the language until they were established and confirmed, and anyone who deviated from them was subjected to criticism from women before men. Nazik Al-Malaika objected to the poet Ali Mahmoud Taha when he titled his poem (She and He) and said: "The Arabic arrangement is to say: 'He and She' because we put the masculine pronoun before the feminine, and there is no need to change this style" (Al-Malaika 1965:190).

4.4 Bias at the level of semantics

Many feminist scholars have claimed that the English language is a sexist language in favour of males, and they have said that the most obvious thing in this regard is the area of semantics. In English metaphors, we find a large number of them describing women in a derogatory way, and these metaphors exceed their counterparts used to describe men; For example, the depiction of women as animals is much greater than that of men, especially negative images. In English, we see women depicted as chickens (chick/hen), and the two previous metaphors have a sexual connotation. (Hen) is a metaphor meaning a prostitute, and (chick) is a metaphor meaning a sexually arousing woman. She is also depicted as (bitch) to give the meaning of a prostitute as well (Holmes 2013:325 - Mills 2008:57) the following figure compares the animal metaphors used for women and those used for men:
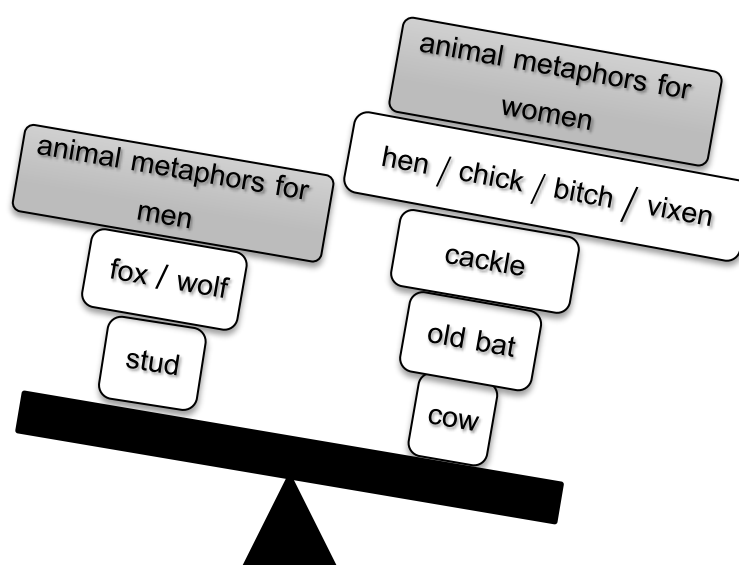
Animal metaphors for males are often positive in content; they either refer to health and physical strength (stud), or even to mental intelligence (fox - wolf), while animal metaphors for females are weak and helpless, (cow / hen / bitch) and most of them have sexual connotations. The truth is that what happens in English at this level has its counterpart in Arabic. We borrow for men (lion - falcon - wolf - fox - leopard - dog - donkey - mule - camel...etc.), As for women, we borrow for them (snake - lioness - cow - buffalo - sheep - gazelle - dove - butterfly - duck...etc.), and as usual we always

borrow for women the weaker one, and even when we described her as a female lion, it had a very negative connotation in Arabic, although the borrowed - which is the lioness - does not resemble the meaning of the borrowed to in reality; and when the woman was described as a snake, this metaphor did not refer to intelligence - as is the case with the fox in men - as much as it refers to treachery, deceit, poison, and harm.

If man and woman may be borrowed animal similes, then woman is superior to man in terms of her being likened to some images of food. Woman may be borrowed: sugar, honey, sweets...etc., as we find in English: sweetie, honey, tart...etc., all of which - Arabic and English - refer to woman from a sexual perspective, because there is no similarity between woman and food except in the desire that they arouse in man. This is from the woman's side, but from the man's side, it is not described by almost any food, and this may be because there is no suitable description of food that suits the man, or because the man is not as arousing to the woman's desire as the woman is arousing to the man's desire. The man saw in the woman something similar to what he sees in the desire for food, so he borrowed from her what suits her from it, but the opposite did not happen, and its not happening is not due to the woman not desiring the man, but rather because the woman is not as bold as the man to talk about him and her desire for him in this way. If we examine all of the above, we will see that the derogatory metaphors directed at women are always related to sex: (tart, chick, hen, bitch, vixen, lioness, sugar, honey); or related to the body and external appearance (such as: dog, cow, ewe, buffalo, gazelle, dove, duck); or related to her chatter and non-compliance with orders (such as: old bat, cackle); While the derogatory metaphors directed at men do not focus on sex, appearance, or talkativeness, but rather focus only on stupidity (such as: donkey, bull), although some of them may be borrowed to give the meaning of strength and great endurance.

5. Neutralizing Language

The issue of gender-biased language began to be discussed intensely by feminist circles in 1960, and interest began in changing the language that biases against women and belittles them. Feminist debates began with an attempt to change the way women are presented in language, advertising discourse, newspapers and magazines, as well as the way women are named in texts and social interactions. One of the first to call for

neutral language was Graham, A. when she wrote an article in (1973) entitled: "The Making of a Non-Sexiest Dictionary", and the article consisted of three parts, The first one was a description of the diversity of linguistic bias in favor of males in reading materials provided to school children; the second was a representation of the gender bias of English; and the third was a description of a new dictionary "Non-Sexiest American Heritage school Dictionary" she focused on reducing the abundance of words that refer to men. She found most of the material presented to children in books refers to men or boys, whether the reference is verbal, pronoun, or actions that men perform. Therefore, the dictionary came to serve students in order to avoid any preference for one gender over another. The words were defined in the dictionary without showing any gender bias. For example, the word (youth) was defined as a time before adulthood. Here we see that it used adulthood instead of manhood, which was used in other dictionaries. When it referred to humans, it used (human being) instead of (man or men). She also used (person) instead of (man), and (they) instead of (he) (Graham 1975:57). Jane Sunderland (1985) supported the use of (they) instead of (he), but she also supported the use of (s/he) instead of (he) in her book "The Comprehensive Grammar of the English language" (Sunderland 2006:15). After Alma Graham, pioneering works were written to reveal gender bias in language and the desire to change it, including: Lakoff (1975); Spender (1980); Nelson et al (1977); these works have become the main references, which are always referred to in Western works when describing gender bias in the English language; However, it is not limited to English only, as studies have been conducted in different countries that have revealed such a bias in their language system, including: Yaguello (1978) in French, Troemel-Ploetz (1978) in German, Garcia (1977) in Spanish; and more recently this gender bias has been studied in Chinese, Italian, Japanese, Icelandic, Polish, Taiwanese, and see the following works: Hellinger and Bussman (2001); Pauwels (1998). Perhaps it is superfluous to emphasize that there is no biased language as these researchers claimed. There is no language that is biased and another that is neutral, but there is a biased speaker. Many English researchers, as soon as they found uses of words such as: (he / man) to refer to all humans began to say that the English language is biased, and researchers from other languages followed them in this. The truth is that the problem is not in the language as much as it is in the mentality of the user, who

sees that men are the norm and women are the exception, so his language is subject to what is happening in his mind; therefore, if we want to change this biased form, we must change the mentality first, and then the language will change on its own, without the need for calls to do so. But this is what the researchers did not do. When they found these uses, they saw them as a bias from the language. Then they suggested a "no-win" situation, and accordingly, they called for neutralizing the language, not neutralizing the discourse. It would have been better for them to call for neutralizing the discourse. The following are some of the suggestions presented in order to reach neutralization of the language as the researchers saw fit:

1/ Some researchers have argued that words that specify gender do not necessarily have to show woman as a complement, hence some have suggested the necessity of using words that indicate women as their counterparts that indicate men, so we put Americanness in contrast to American; which is what Henry Fowler, H. (1926) did in his Dictionary of Modern English Usage, as men used names specific to women in contrast to names for men (such as: editress, doctress) in contrast to (editor, doctor). It is true that Arabic does not suffer from this problem except to a certain extent, if it is said that some words in Arabic will not follow this pattern except by subordinating the female (such as: female elephant), we say that our language may make the male subordinate at times as well (such as: male ostrich), although the Arabic language has allocated an independent word for the female elephant, which is al-Aythum (Ibn Duraid, p. 50), just as it allocated al-Dhalim for the male ostrich (al-Suyuti 1998: 196/2), and accordingly Arabic is fair to a large extent.

2/ Some have suggested replacing some male-biased words with other neutral words, such as: replacing woman with womyn, and replacing chairman with chairperson; but sometimes the effort made to neutralize some words causes the opposite of what is intended to happen, as many words that have been added to the suffix (person) instead of (man) in order to neutralize them have become used to refer to women, so we find Roy Copperud, R. (1980) saying: "When I hear the word chairperson I know that there is a woman who will hold the chair" (Baron 1989:192)

3/ There are languages that do not define a woman except by her subordination to a man. If she is not married, she is called (Miss), and if she is married, she is called (Mrs). To avoid this subordination, the word (Ms) was introduced in (1970) in Britain

and the United States, in order to give the woman the choice to present herself regardless of her marriage or not. However, there are several problems with the proposed word (Ms). From the pronunciation point of view: How would you pronounce this word? Would it be (Mis)? (Miz)? (em es)? Add to the problem of pronunciation another problem, which is that although the word is widely used by feminist scholars in Britain and America, and although it is available as an option in some formal forms, for many people it is just a title used by divorcees, lesbians, misogynists, or women who live with men without marriage; Add to all this that when the word is used in the Western media it is a source of great ridicule (Mills 2008:64); and the truth is that Arabic does not differentiate between a married woman and an unmarried woman, and does not assign a specific title to one or the other. However, following the West, the title (anesa آنسة) was created to be a suitable translation of the word (Miss), although (Miss) in the original Arabic does not mean an unmarried woman, but rather means: tame. It is said: a tame girl, meaning a good-natured, good-talking girl (Al-Zubaidi 413/15), but the Arabic Language Academy in Cairo recently introduced it to mean a girl who has not married (Al-Mu'jam Al-Wasit 29). But if Arabic now has a word equivalent to the word "Miss," it still does not have a word equivalent to "Mrs." Unless it is said "Sayyida السيدة" it is an official form that is not connected to whether a woman is married or not. It is said and written in official texts regardless of the woman's social status. The truth is that Arabic does not have an equivalent to this Western tradition, and there is no need to have it, because the West, which has it, is now running away from it.

Despite all these efforts, some researchers calling for the use of a neutral language have noted that this linguistic change we seek is closely linked to social change; and they are right. Linguistic change and social change are linked hand in hand, and no linguistic change can be achieved without bringing about a change in the social status of women. Women must achieve great social independence before demanding linguistic independence from their subordination to men. We did not call the policeman, the fireman, the pilot, the president, the member, the agent, the guardian...etc. by these names except because we did not see these professions except in men. The social factor is what pushed us to do that, not our bias in favor of masculinity. If we want to change this linguistic pattern, the social reality must change

first. In fact, it is the reality that changes the language, not the other way around. The evidence for this is the following example: In Spanish, the suffix (–sta) is neutral, so it does not determine whether the word is male or female. We say: un artista = artist, una artista = female artist, and at that time the definite article (un-una) determines the gender of the word. However, we found that the word (modista), which means fashion designer, is neutral in this way, and you will not differentiate between male and female except through the definite article. I say that we found that this neutral word was not acceptable to men in Spain, so they used a clear masculine suffix with the masculine definite article, saying: (un modisto), in order to differentiate between them and the seamstresses and women's dressmakers, and then the masculine word settled in this form, and even became associated with the great fashion makers there, and then came the paradox, as some female fashion designers have now begun to refer to themselves as (una modisto) (masculine pronunciation + feminine definite article), in order to confirm their higher status in this field (Mills 2008:16), so is this a linguistic bias in favor of the male? Or is it a social reality reflected in the linguistic discourse? The masculine word (modisto) has become the one used for both males and females, and the definite article alone distinguishes between masculine and feminine; and now we see how the actual reality has changed the linguistic reality, for if the masculine word were not linked to an actual reality and a great reputation, people, men and women, would not have resorted to using it. As for merely changing the words in texts and on paper, it will not benefit us at all, for linguistic structures are merely a mirror of social structures. But it is true to say: if there were social structures that were biased in favor of the male in the past, and then the linguistic structures came as a reflection of this bias, then there is no justification now for this linguistic bias to continue, because the societal structures on which this bias was built have changed, and therefore the linguistic structures must work to show this change, because it is unjust for these linguistic structures to remain biased even though their social structures no longer exist. Therefore, we must start using new linguistic units such as: (police officer) instead of (policeman). However - to be fair - we must emphasize that absolute neutrality is impossible, because there are words that will continue the series of terminology specific to women without men or vice versa, as it is difficult to find terms that cover both parties together without discrimination, as there are purely

masculine terms that are difficult to neutralize, or to find one specific to women (such as: doorman بواب / pilot طيار / butcher جزار... etc.), and this is not bias as much as it is a lived reality, as there are professions that are almost exclusively done by men.

Finally, language is not inherently racist, or man-made in the sense intended by feminist researchers; language as a system primarily serves the producer and interpreter of discourse, and this discourse is not language. Therefore, researchers should focus on discourse, not language. However, before we change discourse, we must change reality.

Results

1. Languages do not follow a single approach in their classifications of gender. Some adhere to the binary (male/female), and others increase their classification (neutral). Despite this, it has been observed that languages that have reduced their classification system over time from trilateral to binary, until they reach the stage of non-classification, such as Turkish, which does not differentiate in its linguistic system between male and female, I say that if a language loses this classification system based on gender, it does not return to it again.

2. The grammatical gender does not match the natural gender except in rare cases. There are many feminine words in languages in general, and there is no logic behind their feminization except arbitrariness. Therefore, languages are confused in the feminization and masculinization of words. What is masculine in one language may be feminine in another, and vice versa.

3. Language is not gender biased as such, but rather the language usage is biased in favor of men, and women are portrayed in a degrading manner through the use of a word, sentence, or entire speech.

4. This bias occurs at the level of the pronoun when we use the masculine plural pronoun in Arabic to refer to humans in general.

5. Bias occurs at the vocabulary level when we find a masculine word that is used for both genders, such as the word (friendصديق) in Arabic which is used for both males and females, while the opposite is not possible, as well as the word (imru'امرؤ) which is used for humans in

general, and the same applies to (Man) in English, and (Mensch) in German, and in that it is considered that the origin is man and woman is an exception.

6. We often notice that words used for women start with positive content, or at least normal content, but over time they acquire negative connotations, and over time they become sexual insults, such as (kahbaقحبة = whore) in Arabic.

7. The language is biased at the grammatical level when its scholars see that the origin is masculine, and the feminine is a branch of it. The matter does not stop here with Arabic grammar, but rather the English grammarians also took that into account, and the result of that was the predominance of the masculine over the feminine if they came together in one sentence, as well as the derivation of many feminine nouns from a masculine origin, and it may even reach the point of giving the masculine name to the female without change, and from here we conclude that there is a general tendency to consider the masculine as the origin.

8. One of the levels of grammatical bias is that Arabic has allocated a special plural for the masculine and not the feminine, and it has called it (the sound masculine plural) which can only be used by a real, rational male, free of the feminine marker.

9. Since the grammatical structure of a language reflects the movement of thought among the speakers of that language, and since most languages tend to prefer males over females, this inferior view of women has appeared in structural formulas that always present the male over the female, so we say: man and woman, brother and sister, boy and girl, father and mother... etc.

10. At the level of meaning, we find that there are a large number of metaphors that describe women in a degrading way, and these metaphors are many times more than their counterparts that describe men. We often represent women as weak animals, or those that have sexual connotations, in contrast to the male metaphors that indicate strength, health, and intelligence. We also often depict women as foods, especially sweets, and

this undoubtedly has a relationship with the effect of women on the man's soul in terms of lust.

11. Since the sixties of the last century, researchers have been discussing the issue of linguistic bias and the necessity of neutralizing language, and then establishing mechanisms that preserve women's equal status with men within linguistic discourse. They began to modify some words here and there, as well as some biased grammatical formulas and structures, but what they missed is that language does not become biased on its own, but rather the speaker of the language becomes biased. Therefore, if we want to neutralize language, we must first change the mindset of the speaker who sees men as the origin. Second, we must change the status of women within society, because if the status of women as subordinates does not change, they will remain imprinted in people's minds with their current status, and thus there is no point in changing a few words.

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